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THEOSOPHY

A MAGAZINE DEVOTED TO

The Theosophical Movement, the Brotherhood of Humanity, the Study of Occult Science and Philosophy, and Aryan Literature.

FOUNDED IN 1886 UNDER THE TITLE OF "THE PATH," BY

WILLIAM Q. JUDGE.

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E. T. HARGROVE, Editor.

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AUM

For where two or three are gathered together in my name, there am I in the midst of them.—*Matthew, xviii. 20.*

THEOSOPHY.

Vol. XII. MAY, 1897. No. 2.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

THE SCREEN OF TIME.

THE third annual Convention of the Theosophical Society in America will take place on the 25th and 26th of April in New York City. A very large number of representative members will attend the Convention from all sections of the country and many European Theosophists will also be present. At no time in the history of the movement has the Society been more united than at present; its members are one in purpose and are agreed as to the best means to be employed to carry out that purpose. Brotherhood has been our watchword for the past twelve months and the approaching Convention should once more prove to the world that a real nucleus of universal Brotherhood *has* been formed by the Theosophical Societies, and only needs time in which to grow in order to ultimately embrace all humanity.

The Convention of 1895 was one of reorganization; that of 1896 was one of development. This year the Convention promises to be one of consolidation. An immense number of new members have recently joined our ranks. They need to come into contact with those who are older in the work of the Society than themselves, though possibly not older in work for Brotherhood. The older members can gain much in their turn from these newer and fresher forces. For it must always be a source of strength for those engaged in a common undertaking to meet together. Close friendships

will be made; plans of work will be talked over; experiences exchanged. Coöperation will be the order of the day and everyone taking part in the proceedings should leave them with a brighter hope and with a broader outlook. It can hardly be necessary to extend a cordial welcome to all visiting delegates and members. Are they not comrades and fellow-workers? That in itself should imply all and more than words of welcome.

* * * * * *

Stagnation means death. No one has ever accused the theosophical movement of being stagnant; everyone admits that it is very much alive. But life involves growth and change, and changes must at all times take place in every branch of this movement when such changes are a natural outcome of preceding effort and seem likely to bring about a greater opportunity for useful work in the future.

With the June issue of this magazine the number of its pages will be doubled. *Its circulation must also be doubled if this change is to be justified.* There would not be the least difficulty in bringing about this most desirable result if its readers were to realize that to double and quadruple its circulation would do more to spread a knowledge of Theosophy than several lecturing tours throughout the country. For where this magazine goes, there goes our literature, and it is the reading of books that brings people into the movement. Lecturing draws public attention to the subject, but the books do the rest.

It is pretty well known by this time that no one on the staff of THEOSOPHY receives any remuneration for services rendered. Any profits arising from its publication will always go directly towards further propaganda. Whatever its readers do to promote its circulation will therefore be work done for the movement; not for its publishers or editor. At the forthcoming Convention, by means of a printed circular, certain practical suggestions will be made to all who are interested in the matter, which if followed will be of enormous assistance in bringing these pages to the notice of hundreds of thousands of readers in the course of this year.

Certain changes will be introduced in the general character of its make-up. As the movement itself broadens, this magazine must open its pages to the discussion of many subjects which have not so far been sufficiently dealt with in theosophical literature. Many of the world's greatest thinkers will be invited to contribute their thoughts on the social, religious and philosophical problems of the day—men and women who though perhaps not familiar with the theosophical philosophy are nevertheless working on the same broad lines as are all Theosophists. Proper attention will be given to any

important investigations in the domain of modern science; the experiences of students throughout the world will be recorded in such a way that others may really gain instruction thereby. Special attention will be given to the ancient religions of the world. In short THEOSOPHY will be so conducted as to appeal to every class of actively thinking mind.

This is a good occasion to appeal to all readers, and particularly to those who are not avowedly Theosophists nor members of the Theosophical Societies—to express themselves as either favorably or unfavorably impressed by each month's issue. If they were to write to the editor, saying what particularly pleased them and also what they would like to read which has not been provided, it would assist him materially in his labors. Suggestions and criticisms are urgently needed. It is indeed strange that criticisms are not more frequently volunteered, for the world is usually generous with unsolicited criticism. Perhaps even in this case it is poured forth abundantly enough, but without sufficient care in addressing! However that may be, the request is hereby most earnestly made that every reader who believes it would be possible to add to the interest of our pages or who knows of other means for increasing our circulation, do forthwith write out his (or her) suggestions and mail them to the editor. They will be gratefully received.

* * * * * *

It is not only the theosophical movement that is growing and that changes as it grows. The whole world to-day is in a state of ferment. The orthodoxy of 1897 would have been regarded as rank heresy twenty-five years ago. The new Archbishop of Canterbury, Dr. Temple, head of the Church of England, called forth a storm of bitterest condemnation, even from his more liberal *confrères*, when he pronounced himself some thirty years since a follower of Darwin on general evolutionary lines, in the then famous *Essays and Reviews*. He has now been chosen Archbishop although no one has the slightest reason to suppose he has changed his opinions.

All the stoking by all the bigots in modern Christendom has not been sufficient to keep the fires of hell alive. Various theological exits have been discovered by means of which the more enlightened could escape from the fire and brimstone battery with orthodox colors still flying. Here is Dr. Lyman Abbott's latest definition of hell—and as the successor of Dr. Henry Ward Beecher as well as on account of his fearless interpretation of the Bible, his words have weight among many: "My conception, then, of hell is this; first, that sin carries with it terrible punishment in this life and in the life to come. That the punishment is redemptive, the end of it

being the reformation of the offender, and if neither by punishment in this life nor by punishment in the life to come the offender is redeemed and brought back to God, then the end of that one is death —that is, extinction of being.''

This definition is not original, but it is certainly a considerable improvement upon Tertullian and augurs a reaction in favor of the teachings of Jesus and of all other great Theosophists. It would appear that Dr. Abbott might still study the writings of Paul the apostle to advantage, for he would not then be obliged to postulate such an absurdity as an ''extinction of being.'' He would distinguish between the spirit or *pneuma* and the *psuchē*, or lower personal self. He would furthermore realize that ''extinction'' is something unknown in nature, for death is not extinction; it is transformation or change. Ice can be transformed into water and water into invisible vapor, but it is impossible to annihilate the substances of which all three things are composed. So even in the case of the animal or lower nature, extinction is impossible; it can either be so purified and raised that it comes to partake of the divine nature, or on the other hand it can be resolved back into its original constituents, only to be again carried forward towards perfection, in the grand sweep of universal progress. But the spirit of man, or higher soul must be essentially immortal because essentially divine, and no sin of the personality can affect its nature. It is the crucified Christos, unsullied by either repentant or unrepentant ''thief''—symbolizing two qualities or aspects of the lower nature of man.

Dr. Abbott very nearly reaches the old theosophical conception that we make our own heaven and our own hell, both here and hereafter. He seems to be steadily moving out towards the primitive teachings of Christianity, though it is doubtful if he will find them fully without the light that Theosophy throws upon that and all the other religions of the world. He is at least doing much to broaden and strengthen the Church to which he belongs, for he obliges his congregation to think—and that is the first step toward salvation. In so far as he does that, if for no other reason, he is working with and for the theosophical movement; for Theosophy above all things inspires people to think for themselves, proving that they can find truth within themselves, and that not sin but wisdom and love and joy are man's heritage. Man's greatest crime is lack of faith in man. Let him search the depths of his own nature faithfully and he will find that heritage and will see that he shares it in common with all his fellows. E. T. H.

New York City.

MESMERISM.*

WE have now come to another part of the nature of man which is a land unknown to the Western world and its scientists. By mesmerism other organs are set to work disconnected from the body, but which in normal state function with and through the latter. These are not admitted by the world, but they exist, and are as real as the body is—in fact some who know say they are more real and less subject to decay, for they remain almost unchanged from birth to death. These organs have their own currents, circulation if you will, and methods of receiving and storing impressions. They are those which in a second of time seize and keep the faintest trace of any object or word coming before the waking man. They not only keep them but very often give them out, and when the person is mesmerized their exit is untrammelled by the body.

They are divided into many classes and grades, and each one of them has a whole series of ideas and facts peculiar to itself, as well as centres in the etherial body to which they relate. Instead now of the brain's dealing with the sensations of the body, it deals with something quite different, and reports what these inner organs see in any part of space to which they are directed. And in place of your having waked up the Higher Self, you have merely uncovered one of the many sets of impressions and experiences of which the inner man is composed, and who is himself a long distance from the Higher Self. These varied pictures thus seized from every quarter, are normally overborne by the great roar of the physical life, which is the sum total of possible expression of a normal being on the physical plane whereon we move. They show themselves usually only by glimpses when we have sudden ideas or recollections, or in dreams when our sleeping may be crowded with fancies for which we cannot find a basis in daily life. Yet the basis exists, and is always some one or other of the million small impressions of the day passed unnoticed by the physical brain, but caught unerringly by means of other sensoriums belonging to our astral double. For this astral body, or double, permeates the physical one as color does the bowl of water. And although to the materialistic conceptions of the present day such a misty shadow is not admitted to have parts, powers, and organs, it nevertheless has all of these with a surprising power and grasp. Although perhaps a mist, it can

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exert under proper conditions a force equal to the viewless wind when it levels to the earth the proud constructions of puny man.

In the astral body, then, is the place to look for the explanation of mesmerism and hypnotism. The Higher Self will explain the flights we seldom make into the realm of spirit, and is the God—the Father—within who guides His children up the long, steep road to perfection. Let not the idea of it be degraded by chaining it to the low floor of mesmeric phenomena, which any healthy man or woman can bring about if they will only try. The grosser the operator the better, for thus there is more of the mesmeric force, and if it be the Higher Self that is affected, then the meaning of it would be that gross matter can with ease affect and deflect the high spirit—and this is against the testimony of the ages.

A Paramahansa of the Himalayas has put in print the following words: "Theosophy is that branch of Masonry which shows the Universe in the form of an egg." Putting on one side the germinal spot in the egg, we have left five other main divisions: the fluid, the yolk, the skin of the yolk, the inner skin of the shell, and the hard shell. The shell and the inner skin may be taken as one. That leaves us four, corresponding to the old divisions of fire, air, earth and water. Man, roughly speaking, is divided in the same manner, and from these main divisions spring all his manifold experiences on the outer and the introspective planes. The human structure has its skin, its blood, its earthy matter—called bones for the moment, its flesh, and lastly the great germ which is insulated somewhere in the brain by means of a complete coat of fatty matter.

The skin includes the mucus, all membranes in the body, the arterial coats, and so on. The flesh takes in the nerves, the animal cells so-called, and the muscles. The bones stand alone. The blood has its cells, the corpuscles, and the fluid they float in. The organs, such as the liver, the spleen, the lungs, include skin, blood, and mucus. Each of these divisions and all of their sub-divisions have their own peculiar impressions and recollections, and all, together with the coördinator the brain, make up the man as he is on the visible plane.

These all have to do with the phenomena of mesmerism, although there are those who may not think it possible that mucous membrane or skin can give us any knowledge. But it is nevertheless the fact, for the sensations of every part of the body affect each cognition, and when the experiences of the skin cells, or any other, are most prominent before the brain of the subject, all his reports to the operator will be drawn from that, unknown to both, and put into language for the brain's use so long as the next condition is

not reached. This is the Esoteric Doctrine, and will at last be found true. For man is made up of millions of lives, and from these, unable of themselves to act rationally or independently, he gains ideas, and as the master of all puts those ideas, together with others from higher planes, into thought, word, and act. Hence at the very first step in mesmerism this factor has to be remembered, but nowadays people do not know it and cannot recognize its presence, but are carried away by the strangeness of the phenomena.

The very best of subjects are mixed in their reports, because the things they do see are varied and distorted by the several experiences of the parts of their nature I have mentioned, all of which are constantly clamoring for a hearing. And every operator is sure to be misled by them unless he is himself a trained seer.

The next step takes us into the region of the inner man*, not the spiritual being, but the astral one who is the model on which the outer visible form is built. The inner person is the mediator between mind and matter. Hearing the commands of mind, he causes the physical nerves to act and thus the whole body. All the senses have their seat in this person, and every one of them is a thousand-fold more extensive in range than their outer representatives, for those outer eyes and ears, and sense of touch, taste, and smell, are only gross organs which the inner ones use, but which of themselves can do nothing.

This can be seen when we cut off the nerve connection, say from the eye, for then the inner eye cannot connect with physical nature and is unable to see an object placed before the retina, although feeling or hearing may in their way apprehend the object if those are not also cut off.

These inner senses can perceive under certain conditions to any distance regardless of position or obstacle. But they cannot see everything, nor are they always able to properly understand the nature of everything they do see. For sometimes that appears to them with which they are not familiar. And further, they will often report having seen what they are desired by the operator to see, when in fact they are giving unreliable information. For, as the astral senses of any person are the direct inheritance of his own prior incarnations, and are not the product of family heredity, they

* The phrase "inner man" here refers to the astral or magnetic body. It should be carefully distinguished from the "inner self" or "inner being" referred to by the same writer in his invaluable article on the "Culture of Concentration"; for that inner self is the body of the mind, formless as yet in the large majority of cases, because only to be made definite in form and independently active by means of long continued, one-pointedness of thought. If this article on "Mesmerism" be read in connection with the "Culture of Concentration," and the article in *Five Years of Th osophy* on "The Elixir of Life," an unusual grasp of the subject should be obtained.—Ed.

cannot transcend their own experience, and hence their cognitions are limited by it, no matter how wonderful their action appears to him who is using only the physical sense-organs. In the ordinary healthy person these astral senses are inextricably linked with the body and limited by the apparatus which it furnishes during the waking state. And only when one falls asleep, or into a mesmerized state, or trance, or under the most severe training, can they act in a somewhat independent manner. This they do in sleep, when they live another life than that compelled by the force and the necessities of the waking organism. And when there is a paralyzation of the body by the mesmeric fluid they can act, because the impressions from the physical cells are inhibited.

The mesmeric fluid brings this paralyzing about by flowing from the operator and creeping steadily over the whole body of the subject, *changing the polarity of the cells in every part* and thus disconnecting the outer from the inner man. As the whole system of physical nerves is sympathetic in all its ramifications, when certain major sets of nerves are affected others by sympathy follow into the same condition. So it often happens with mesmerized subjects that the arms or legs are suddenly paralyzed without being directly operated on, or, as frequently, the sensation due to the fluid is felt first in the fore-arm, although the head was the only place touched.

There are many secrets about this part of the process, but they will not be given out, as it is easy enough for all proper purposes to mesmerize a subject by following what is already publicly known. By means of certain nerve points located near the skin the whole system of nerves may be altered in an instant, even by a slight breath from the mouth at a distance of eight feet from the subject. But modern books do not point this out.

When the paralyzing and change of polarity of the cells are complete the astral man is almost disconnected from the body. Has he any structure? What mesmerizer knows? How many probably will deny that he has any structure at all? Is he only a mist, an idea? And yet, again, how many subjects are trained so as to be able to analyze their own astral anatomy?

But the structure of the inner astral man is definite and coherent. It cannot be fully dealt with in a magazine article, but may be roughly set forth, leaving readers to fill in the details.

Just as the outer body has a spine which is the column whereon the being sustains itself with the brain at the top, so the astral body has its spine and brain. It is material, for it is made of matter, however finely divided, and is not of the nature of the spirit.

After the maturity of the child before birth this form is fixed,

coherent, lasting, undergoing but small alteration from that day until death. And so also as to its brain; that remains unchanged until the body is given up, and does not, like the outer brain, give up cells to be replaced by others from hour to hour. These inner parts are thus more permanent than the outer correspondents to them. Our material organs, bones, and tissues are undergoing change each instant. They are suffering always what the ancients called "the constant momentary dissolution of minor units of matter," and hence within each month there is a perceptible change by way of diminution or accretion. This is not the case with the inner form. It alters only from life to life, being constructed at the time of reincarnation to last for a whole period of existence. For it is the model fixed by the present evolutionary proportions for the outer body. It is the collector, as it were, of the visible atoms which make us as we outwardly appear. So at birth it is potentially of a certain size, and when that limit is reached, it stops the further extension of the body, making possible what are known to-day as average weights and average sizes. At the same time the outer body is kept in shape by the inner one until the period of decay. And this decay, followed by death, is not due to bodily disintegration, *per se*, but to the fact that the term of the astral body is reached, when it is no longer able to hold the outer frame intact. Its power to resist the impact and war of the material molecules being exhausted, the sleep of death supervenes.

Now, as in our physical form the brain and spine are the centres for nerves, so in the other there are the nerves which ramify from the inner brain and spine all over the structure. All of these are related to every organ in the outer visible body. They are more in the nature of currents than nerves, as we understand the word, and may be called *astro-nerves*. They move in relation to such great centres in the body outside, as the heart, the pit of the throat, umbilical centre, spleen, and sacral plexus. And here, in passing, it may be asked of the Western mesmerizers what do they know of the use and power, if any, of the umbilical centre? They will probably say it has no use in particular after the accomplishment of birth. But the true science of mesmerism says there is much yet to be learned even on that one point; and there is no scarcity, in the proper quarters, of records as to experiments on, and use of, this centre.

The astro-spinal column has three great nerves of the same sort of matter. They may be called ways or channels, upon and down which the forces play, that enable man inside and outside to stand erect, to move, to feel, and to act. In description they answer ex-

actly to the magnetic fluids, that is, they are respectively positive, negative and neutral, their regular balance being essential to sanity. When the astral spine reaches the inner brain the nerves alter and become more complex, having a final great outlet in the skull. Then, with these two great parts of the inner person are the other manifold sets of nerves of similar nature related to the various planes of sensation in the visible and invisible world. These all then constitute the personal actor within, and in these is the place to seek for the solution of the problems presented by mesmerism and hypnotism.

Disjoin this being from the outer body with which he is linked and the divorce deprives him of freedom temporarily, making him the slave of the operator. But mesmerizers know very well that the subject can and does often escape from control, puzzling them often, and often giving them fright. This is testified to by all the best writers in the Western schools.

Now this inner man is not by any means omniscient. He has an understanding that is limited by his own experience, as said before. Therefore, error creeps in if we rely on what he says in the mesmeric trance as to anything that requires philosophical knowledge, except with rare cases that are so infrequent as not to need consideration now. For neither the limit of the subject's power to know, nor the effect of the operator on the inner sensoriums described above, is known to operators in general, and especially not by those who do not accept the ancient division of the inner nature of man. The effect of the operator is almost always to color the reports made by the subject.

Take an instance: A. was a mesmerizer of C., a very sensitive woman, who had never made philosophy a study. A. had his mind made up to a certain course of procedure concerning other persons and requiring argument. But before action he consulted the sensitive, having in his possession a letter from X., who is a very definite thinker and very positive; while A., on the other hand, was not definite in idea although a good physical mesmerizer. The result was that the sensitive, after falling into the trance and being asked on the question debated, gave the views of X., whom she had not known, and so strongly that A. changed his plan although not his conviction, not knowing that it was the influence of the ideas of X. then in his mind, that had deflected the understanding of the sensitive. The thoughts of X., being very sharply cut, were enough to entirely change any previous views the subject had. What reliance, then, can be placed on untrained seers? And all the mesmeric subjects we have are wholly untrained, in the sense that the word

bears with the school of ancient mesmerism of which I have been speaking.

The processes used in mesmeric experiment need not be gone into here. There are many books declaring them, but after studying the matter for the past twenty-two years, I do not find that they do other than copy one another, and that the entire set of directions can, for all practical purposes, be written on a single sheet of paper. But there are many other methods of still greater efficiency anciently taught that may be left for another occasion.

WILLIAM Q. JUDGE.

THE OLD AND THE NEW REGIME:

A RETROSPECT AND A PROSPECT.

All changes, naught is lost.
That which hath been is not what it was,
Yet that which hath been is.

IT is not an easy matter to adhere strictly to principles, and to frequently change methods; and to hold to persons according as they represent principles no matter how much they may alter methods and usages. It is so easy to drop into ruts, and to become fixed in habits of thought or action. New workers and new methods are often held to old standards with the almost invariable result of criticism and dissatisfaction. Every individual, whether of great or small ability, must necessarily be to a great extent a law to himself. This is more apparent in persons of strong character and great energy. They cannot follow methods devised by and for others no matter how good in themselves. If they try this they are only hampered in their work.

All this applies to the Theosophical leaders past and present. Principles may be strictly adhered to, methods continually changed. A great occultist like H. P. B. might be a very poor organizer. Immense energy and apparently sudden impulse, an overwhelming determination that a thing must be done, and done speedily might put everything at sixes and sevens in the methods of execution. A great organizer, like William Q. Judge, would find ways and means for bringing order out of chaos, and if he were, as in the case of Mr. Judge, at the same time an advanced occultist his work would be far-reaching and lasting. But when it is demanded of the new

leader that the same old methods must be employed and that there shall be no innovations it is in reality sought, if ignorantly and unconsciously, to trammel the worker and hinder the work. I heard one say, "Let the new leader show the knowledge shown by H. P. B. and I will willingly follow." Must the new leader then speak the same language and do the same things—write books, and be unable to speak in public? And shall each leader go on writing books to all eternity? Do we not pass mile-posts in the T. S. as elsewhere?

There was a new literature to be created and H. P. Blavatsky accomplished it. There was a solid organization to be wrought out and permanent methods of work in certain lines to be established, and W. Q. Judge put these things in order. All this preliminary work made a new epoch inevitable and new methods necessary. There were no landmarks, no precedents. A crusade was instituted with startling suddenness, begun with a burst of enthusiasm; and with bull-dog pertinacity carried around the globe to a successful termination. It would seem as though an unseen force impelled it, and a special providence protected it. The new leader was untried and apparently inexperienced, yet there was a ready response, quick sympathy and unfailing support. There is nothing that succeeds like success. Carpers are silenced, and sore-heads disappointed. But all should have learned a lesson. Give the workers, and especially the new leader, a chance without trying to put words in their mouths, or trammels on their hands, and wait patiently for the outcome.

So far as the *Great Work* is concerned the foundation is scarcely yet laid. So much had to be done before the real structure could be reared. Few can imagine what it will be when completed. If we cannot help let us be sure not to hinder the work, else repentance is sure to come when too late. If one feels uncertain let him dispassionately watch passing events in the light of a great work to be accomplished, and see if they are not slowly but surely shaping toward that end. A great heart beats in the breast of the new leader that overflows continually with words of kindness and deeds of love. She is as open-handed as H. P. Blavatsky. She is quick to sympathize and instant in all the relief at her command. This is *practically* the "doctrine of the heart"; more like mother-love than anything I know. Such generous love is born only of pain and sorrow, in the long journey of the soul. It may not flinch or turn pale at slander or insult, but he who imagines that these do not *hurt* and hinder has never learned by suffering, and his day of trial draweth nigh.

The work to be done looms like a mountain in the foreground. The track of the Crusade is to be nourished, and the great School at Point Loma to be brought to actuality.

A leader is one who leads, not one who is ambitious to lead ; first to forget self, ignore fatigue, and to be always at the post of duty. Let us give space and time and learn to help. Let us not drag the dead carcass of old methods after us and be forever quoting precedent, but let us go into the new century with ready tact to seize and shape events according to the needs and the possibilities of the passing hour. The loyalty and vigilance with which old workers are recognized and remembered and vacant chairs respected and cherished is something almost unprecedented. It utterly kills all charges of ambition, and proves beyond all possible controversy that "the humblest worker is seen and helped," and that each, no matter how feeble or obscure, is cherished as an integral part of the whole, and cannot fall away without injury to the whole.

These are the *signs* from even a casual observation, and they are volumes in evidence for the truth and loyalty of the new *régime*, of which the first year draws near its close, and the second approaches with still greater promise. J. D. Buck.

Be no longer a Chaos, but a World, or even a Worldkin. Produce ! Produce ! Were it but the pitifulest infinitesimal fraction of a Product, produce it in God's name ! 'Tis the utmost thou hast in thee ; out with it then. Up, up ! Whatsoever thy hand findeth to do, do it with thy whole might. Work while it is called To-day, for the night cometh wherein no man can work.—Thomas Carlyle, *Sartor Resartus.*

FACES OF FRIENDS.

IT is some time since we presented the face of a friend to our readers. In doing so once more we could not select a more popular face among living Theosophists than that of Mrs. Katherine A. Tingley. She is so well known to so many of our readers that a verbal introduction is hardly necessary. The following extract from a long biographical sketch which appeared in the New York *Tribune* on Sunday, April 11th, 1897, supplements the accounts of her splendid achievements which have already appeared in these pages:

KATHERINE A. TINGLEY.

LEADER OF THE THEOSOPHICAL MOVEMENT THROUGHOUT THE WORLD.

Katherine A. Tingley was born of Puritan parents in Massachusetts about forty years ago. Her grandfather was the Grand Master of the Masonic Order in Massachusetts and Rhode Island, and was a profound student of mysticism. He was extremely fond of his little granddaughter and filled the child's soul with nature's teachings. Like Mme. Blavatsky, when a child Mrs. Tingley was constantly talking about things which she said she could see, but which her parents could not.

During the Civil War her father was an officer in the army and was quartered in a small town near the seat of the struggle in Virginia. When the troops returned from the Seven Days' Battle the child was found in the streets in the middle of the night, with a devoted colored maid, caring for the wounded. At this time she was ten or eleven years old. These actions and her continued visions and strange experiences frightened her parents, and to the great annoyance of her grandfather she was sent to a Roman Catholic Convent in Quebec, with the view of "curing her of her delusions." Child though she was, she was possessed with an enormous energy and had an intense desire to serve humanity. After the great fire in Quebec she formed among her companions in the convent a charitable organization for the benefit of the fire sufferers. This organization was the means of giving great relief to the destitute.

As a young woman, after leaving the convent, where she had remained but two years, she worked among the prisons and for the alleviation of the poor. Her extraordinary psychical powers naturally led her to investigate Spiritualism. She strongly opposed the seeking after physical manifestation and seance practices, and insisted that the human soul should be made the object of study. This made her many enemies, who bitterly attacked her after her subsequent accesssion to the leadership of the Theosophical movement.

Mrs. Tingley for years worked among the East Side poor of New York. She started institutions for the aged, organized the Emergency Relief Association in 1893, by means of which thousands of persons were fed and clothed, and established the Do Good Mission. She also did extensive work among the children, with whom she became a great favorite.

Mrs. Tingley was intuitively a Theosophist in doctrine and sympathy long before she became an actual member of the society, and for years taught to those with whom she came in contact, rich and poor, the ideas of Theosophy, though without giving them a name. She raised part of the money for her charity work through parlor talks on occult philosophy at the houses of her wealthy friends. It was not until some years ago, when she first met W. Q. Judge, that she realized her mission, and became, at Mr. Judge's solicitation, a member of the Theosophical Society. It is said that Mrs. Tingley is the only person Mr. Judge ever specially invited to join the society. Mr. Judge at once recognized in Mrs. Tingley a person of extraordinary advancement and immediately after joining the society he admitted her also into the Esoteric School of Theosophy, without requiring her to go through any of the invariable forms and delays. Upon the death of Mr. Judge, March 21, 1896, it was found, when his papers were examined, that he had chosen Mrs. Tingley as his occult successor. The great trust of the members of the society led them to accept Mrs. Tingley as leader with practical unanimity, and to-day they are as devoted to her as they ever were to her two great predecessors.

In spite of the attention which the management of the affairs of a world-wide society demands, Mrs. Tingley still keeps up an interest in her East Side poor, and especially the children. At her direction a Theosophical Brotherhood Club has been organized at No. 607 East Fourteenth Street, where mothers are taught sewing; children, unsectarian ethics; and husbands invited to brotherhood suppers, where they are encouraged to express their views on any subject calculated to promote the general good of the race.

Mrs. Tingley is also about to establish a club for boys on the East Side.

In the one year of her leadership of the Theosophical movement Mrs. Tingley has launched the two greatest projects in its history. She has just finished a crusade around the world, in which, accompanied by seven other prominent Theosophists, she carried a message of brotherhood to most of the countries of the civilized world. She launched the project of building a School for the Revival of the Lost Mysteries of Antiquity and laid the corner-stone of the great structure at San Diego, Cal., on February 23 last. She will be the directress of the school, which will have teachers and pupils from all parts of the world. She picked out the ground, which is one of the beauty spots of the American continent, without having ever been near it, seeing it for the first time with her physical eyes when she laid the corner-stone.

But to know Mrs. K. A. Tingley one must know her personally, or, at least, know her work. That work has only commenced, comparatively speaking, but if it be true that "by their fruits ye shall know them," Theosophists have already had a more than ample opportunity of becoming acquainted with her. The record of the last year should be sufficient, though as the years pass and results become more apparent, the blindest should see that we have in our midst one who is a maker of the world's history.

"WORK."

THIS is essentially an age of work, of action, when all the forces of man's nature seem to be engaged in a terrible struggle, the outcome of which no man can tell, for "the makers of history" can rarely correctly predict the result of the work and efforts.

Now what is this "work" and why should all men engage in this apparently inevitable and ceaseless struggle—a struggle very often for bare physical existence? If we substitute for the word "work" the word "action" we may perhaps be able to arrive at some sort of solution of the seeming puzzle. Turn we now to Nature—of which man is an integral part—and let us see if we can learn from her methods in this matter. We see on all sides ceaseless eternal motion; ceaseless action, ceaseless change and we perceive, too, that this change is inevitable. It is the law of growth, as it is of decay and death. Therefore it is unavoidable and man, in common with all other forms of being, falls under the sway of this law which he finds to be also the law of his own being. There is no standing still in Nature; movement—or action—is involuntary and it is for man—man who possesses the divine right of choice, of freewill—to *choose* whether he will work in willing coöperation with Nature or whether he will oppose his petty little self of passion and desire to the onward march of evolution, only to be forever wheeled back again into line, as it were, until pain and suffering bring him to his senses.

In that wonderful little book, the *Bhagavad Gita*, Krishna exhorts Arjuna to the performance of his "natural duty" and tells him that "it is better to do one's own duty, even though it be devoid of excellence, than to perform another's duty well." Now it is in these words, I think, that we may find the key to the problem, the answer to the question which is forced upon us in the practical consideration of the subject of work, or more properly speaking, action. What then is our "natural" duty? The place in which we find ourselves being, as we believe, the result of Karmic law, of our own thoughts and deeds in past lives, it must surely follow that our "natural" duty lies first of all in the *staying where we are.* In striving to faithfully perform all those tasks—it matters not whether they be small or great—which lie ready to our hand, quite near to us, easy to find, we shall best fulfil the demands of the great law—for *this* is our "natural" duty.

Now we are in the *Kali Yug*, the black—or iron—age, when (it is said) more can be done in a given period than in any other age,

and the results of the work done will follow more quickly, owing to the tremendous momentum. Moreover, we are nearing the close of the first 5,000 years of this black age, and although it is truly an age of spiritual darkness, yet the quickly-working force is itself impersonal and so can be used for good ends. To us as Theosophists this is a point of extreme importance. It is clearly a time for great effort all along the line, for we who believe that *all* effort throughout Nature's wide domains proceeds in accordance with this cyclic law, cannot too soon, or too practically, realize how important it is for us to take the fullest advantage of the swing of this cyclic pendulum. We must get on the crest, as it were, of this cyclic wave if we would have our Society carried forward as a strong and effective organization into the coming century, to cleave, like a shining diamond wedge, the material obscurity of this dark age and form a guiding star to awakening souls.

The first essential, I think, of all really good work is an adequate *motive*. This question of motive is a very difficult and a very subtle one. The ordinary man of the world, the "business man," is quite sure of his motive, if, indeed, he stops to think about it at all. He knows as a rule what he wants and why he wants it, and to a certain extent he is probably perfectly correct—*as far as he goes*. But he does not go far enough. No one knows, even faintly, what an exceedingly difficult task it is to determine the real motive for even the simplest action of his life, until he has seriously turned his attention to the study of his own inner nature. "Our subtle motives, ever eluding us" are indeed the despair of the man who is trying to know himself, to discover the why and the wherefore of what he may once in his ignorance have thought to be perfectly simple and obvious. The deeper he penetrates the more bewildered does he become. Yet an adequate motive must be found if we would do good work, if we would "live the life." Where, then, shall we seek it?

Turning again to the sublime teachings of the *Bhagavad Gita*, we find in one place that Krishna tells Arjuna that although action is not necessary to him, yet if he were not constantly in action "all these creatures would perish." As the Higher Self he had the true spiritual vision and so was able to see clearly his responsibility and he was trying to make Arjuna, his lesser self, do the same. Now here is the basis of our motive, clearly indicated—*Responsibility*. This is indeed the only satisfactory solution of the difficulty we all meet with when we try to attune our souls to the great ideals which Theosophy sets before us, the difficulty of *realizing our responsibility* and so stepping at once into the appropriate field of action. Once

realize, however inadequately, this tremendous and very real responsibility—each man for his fellows—and we cannot fail to find a motive springing up within us which will carry us through well-nigh any difficulty and enable us to undertake any task, however herculean.

The trouble is that we do not realize this great fact of our responsibility. We know intellectually that these ideals rest on the bedrock of Truth, we feel intuitively that they are of the nature of the Supreme Soul, the great Self; but the lower self is faint hearted. It recoils instinctively from what is, to its narrow vision, a path of almost insurmountable difficulty, of barren and forbidding, nay, even of terrifying aspect. But the contemplation of these lofty ideals, the effort made by the soul towards liberation, has roused the spark of divinity within man and ever and anon the still small voice—the "Voice of the Silence"—thrills through his being, at first insensibly and almost unnoticed.

But as the voice gains power the man begins to look around in Nature for confirmation of its teachings and behold! he sees it on every hand and recognizes it as the law of the Manifested Universe. In the lowest and simplest forms of life he sees the *instinctual* recognition of the law of individual self-sacrifice for the good of the whole. Each tiny atom does its own particular and appointed work, its "duty," and so helps to keep the mass together. Great Nature drives each forward to do this until, in man, self-consciousness attained, each learns to do it of his own free will.

Thus we see that Nature herself teaches us that we are all integral and essential selves of the one great Self and that the very smallest and humblest has his own appointed task, a task no less necessary to the carrying out of the plan of the great Architect than that of the greatest amongst us. I think that this view of life will surely lead a man to that "resignation" which has been called "the first step in *becoming*." Until we have in some small measure learned this resignation our work, however apparently effective, must be robbed of more than half its value. For so long as we are limited—literally "cribbed, cabined, and confined"—by our personal desires, so long in fact as we care very greatly as to the *result* of our actions, so long do we hinder the great Self, Krishna, from freely working through us as his vehicle.

This very interest which attaches us to the result of our work acts, in the law, as a constricting, limiting force. If we give it forth to the great law, careless as to results, careful only that we put our whole soul into our work, *while we are doing it*, then indeed have we the whole mighty force of Nature on our side. We are

thus helping her and working on with her and as the law of her nature is Harmony, our puny efforts, our all too feeble work, will go to swell the tide which makes for Unity and Harmony and therefore for the ultimate good of the race, which is ourself. For in the realm of Causes, in the sphere of the mind, where the work is really wrought out, it is the *motive* which determines the real value of our actions.

Thus the basis of our motive, then, should be our responsibility under the great law and not in our own personal desires. Thus do we identify ourselves with that Spiritual Will which, flying with electric and unimaginable swiftness, touches all hearts in a moment of time.

ALICE LEIGHTON CLEATHER.

THE SEARCH FOR WISDOM.

III.—BY QUESTIONS.

AT first sight it would seem that this third method of seeking wisdom were superfluous, and might as well have been omitted, for are not "questions" included in the idea of "strong search"? But there is at least one thing suggested in this clause which does not come in the former one, and that is, the help of others and the appeal to "those who know." While doing all we can for the service of our fellows, while seeking with all our might for the truth, we must put questions, to ourselves, to our brothers, to those wiser than either. "Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you."

Nor need these questions rise out of that atmosphere of doubt which is so repellent to the bright beams of the sun of truth. What is "a working hypothesis" but a question? What is every experiment in a better way of living but a question? We formulate a theory, for instance, of our relations to our fellow-men, of what is justice, what is true charity, what is mere indulgence in the selfish pleasure we take in giving, irrespective of the real needs of the recipient of our careless bounty. Suddenly a question darts through the mind:

"Am I doing the best thing possible for my brother and for myself? Is it not easier for me to do this thing than to seek some

form of help which would give me infinitely more trouble and do him more good? Is there no admixture of self-satisfaction, of vanity, of indolence in what I do? Should I be absolutely and entirely content if no mortal being ever knew or suspected that I did this good thing? Have I not a secret hope lurking at the bottom of my heart that some one will find it out, and that my merit will be acknowledged?"

Are not these, and many more, questions which might be useful to us in probing our motives while conducting that self-examination which should not be allowed to become morbid, but nevertheless, should be constant and sincere?

We must also question our fellows, for often we shall thus gain help whence we least expect it. Sometimes a student who is still at his alphabet, has nevertheless had a vision of the truth that you who are far beyond him in mere learning, have not yet attained, sometimes he will give you a word he does not fully understand himself, but which will nevertheless, give you the open sesame to the secret doors of wisdom.

Having questioned your own soul, and probed it to the core, having put yourself in the attitude of a learner at the feet of all you meet, for you have no brother so poor but that he may give you something, then come the questions that you wish to ask of "those who know." But they alone can tell when you are ready for the answers. The responses may be slow, but they are sure, and when the time is ripe and your soul ready, they will surely come to you. You may need the courage of the martyr and the patience of the saint before you reach your end, but then their reward shall be yours, when at last you have achieved. Surely knowing this, you can say with Walt Whitman, the most theosophic of poets:

"Whether I come to my own to-day, or in ten thousand or ten million years,
I can cheerfully take it now, or with equal cheerfulness I can wait.
My foothold is tenon'd and mortised in granite;
I laugh at what you call dissolution,
And I know the amplitude of time."

IV. BY HUMILITY.

Having sought this wisdom by doing service, by strong search, and by questions, there yet remains the crowning grace, humility. This seems to us at first a very passive thing, and yet it is a power of the soul. "Blessed are the poor in spirit for theirs is the kingdom of heaven," says the first of the beatitudes. It is not a promise for the future, it is their present possession.

The ordinary idea of humility is a conscious resignation of something to which we consider ourselves entitled, and we take our pride with us to the lower seat in the synagogue which we have selected. The climax of this feeling was in the chieftain's assertion "Where the McGregor sits, is the head of the table." This was the supreme exaltation of the personality, the assertion of its superiority to place by virtue of its own supremacy.

So long as I am conscious of myself as something quite different from my brother, my attitude towards him will be apt to savor of condescension, it is only when all distinction of *me* and *thee* is obliterated, when our spiritual oneness is really recognized, that the perfume of true humility steals from the flower of the soul. And what is this conviction of spiritual unity but "the kingdom of heaven," which *is* the portion of the "poor in spirit"?

Humility is the fountain-head and source of contentment and serenity. When we have learned to rest in the conviction that we have no rights, and are satisfied to do the duty that lies nearest to our hand, nor long for the more glorious task of another, how peaceful life becomes, and how all its turmoil sinks into nothingness as the angry waves subside beneath a film of oil!

"Be humble, if thou wouldst attain to Wisdom," says the *Voice of the Silence;* "be humbler still when Wisdom thou hast mastered. For great is he who is the slayer of desire. Still greater he in whom the Self Divine hath slain the very knowledge of desire."

This humility then is not abject self-abasement, but the repose of him who has conquered self, and lives for the good of others. He has learned the great lesson that "the power the disciple shall desire is that which shall make him appear as nothing in the eyes of men," and whatever trivial duty may come to him to be done, he cheerfully performs it, and by that gracious acceptance "makes the action fine." And who can tell upon how slender a thread hangs the mighty chain of cause and effect that sways his destiny?

The scale of magnitude is not the same to divine eyes as to ours, and when we most feel our littleness we may loom largest to celestial vision. Humility is that trust in wider intelligence, in greater love than ours, that keeps us steadfast in our own place, doing service in the best way that we can, secure that by that course alone, aided by questions and strong search, we shall attain to spiritual wisdom, for the wise, who see the truth, will communicate it unto us, and knowing this, we shall never again fall into error.

KATHARINE HILLARD.

RICHARD WAGNER'S MUSIC DRAMAS.

VI.—THE RING OF THE NIBELUNG. PART III.—SIEGFRIED.*

After his parting from Brynhild, Wotan truly is nothing but a departed spirit; his highest aim can only be to let things *take their course*, go their own gait, no longer definitely to interfere; for that reason, too, has he become the "Wanderer." Take a good look at him! He resembles *us* to a hair; he is the sum of the Intellect of the Present, whilst Siegfried is the Man of the Future, the man we wish, the man we will, but cannot make, and the man who must create himself through *our annihilation.—Letter to August Roeckel, 1854.*

IN the wood where Sieglinde has taken shelter from Wotan's wrath, Mime, the brother of Alberich, has set himself to watch Fafnir's cave, in the hope of some day obtaining possession of the Ring. He finds Sieglinde and takes her to his cave, for he sees the broken sword and knows of the coming Siegfried. Dying she gives birth to the young hero, whom Mime carefully rears for his selfish ends, and the boy grows up in close touch with nature.

The drama opens when Siegfried is of full age. Mime is vainly trying to forge a sword, but Siegfried laughingly breaks it every time. In his roamings through the forest the boy has seen the loving care of the birds and beasts for their young, he has seen, too, his own noble form in the shining water, and both these things stand out in sharp contrast to the ugliness and lovelessness of his dwarf companion. He extracts from the unwilling Mime the story of his parentage, the breaking of the sword and the death of his father. Then Siegfried knows that his deliverance is at hand. He commands Mime to reweld the broken sword and leaves him to his hopeless work; hopeless indeed, for the dwarf knows well that his base powers will never accomplish such a task.

In his despair the Wanderer (Wotan) comes to him and tells him that "he only who ne'er hath learnt to fear may weld Nothung's pieces together." Laughing the Wanderer leaves him and Siegfried returns with the *Lebenslust*-motif, full of the sheer delight of life. Mime craftily tells Siegfried he must learn to fear by facing the dread Fafnir who sleeps in the Cave of Envy. Siegfried agrees and demands his sword. But Mime has to confess that only the fearless can weld it, so Siegfried impatiently sets to work, grinds the pieces to powder, reforges the blade, and proves its worthiness by cleaving the anvil in twain, meanwhile the cunning dwarf brews a poisonous draught which he intends to offer to Siegfried after he has slain the Dragon and secured the Ring.

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* "He who through Victory (Sieg.) shall bring Peace (Friede)."—*R. Wagner.*

In this first act we see the Hero's contempt for the mean and crafty powers which seek the Soul's undoing, and how he learns from Mother Nature of that Love which they have cursed. Then he gathers his will (the sword *Nothung*) for the fulfilment of his destiny which as yet he feels rather than understands. Thus we see the import of Wagner's words, that Wotan, as the Wanderer, is a "departed spirit." His will has passed to a new and brighter birth in Siegfried, who has now become the chief actor, and who, *with Brynhild*, will become the Redeemer.

In the second act we find Alberich also watching near the Cave of Envy for the Ring and Hoard that once were his. The Wanderer appears and warns him that his brother Mime is plotting for the gold and that the hero Siegfried will slay Fafnir and obtain it. Then he awakens Fafnir and Alberich attempts to get the Ring by the cunning suggestion that Siegfried covets the Ring alone, and that if Fafnir will give it up to him (Alberich) he may keep the Hoard and live on in peace. But the wary old Dragon will not listen and Alberich retires baffled.

Siegfried, led by Mime, now approaches the Cave, and the merry notes of his horn soon reäwaken Fafnir. After a short contest the Dragon is slain, and tasting by accident some blood which smears his hands, Siegfried immediately *understands* (where before he only felt) Nature's manifold voice. Overhead a wood bird sings to him, "Trust not Mime; hearken not to what he says but to what lies in his heart." So when Mime greets the returning Siegfried with the poisoned cup the latter sees his murderous design: Nothung swings aloft and another of the soul's fetters is cast aside. Thus freed the Soul is ready to press forward to higher deeds. The Dragon of Wisdom has yielded up his power and knowledge to the young warrior-soul, and now the wood bird cries, "Follow me. I can show you a wonderful wife," for Brynhild, the Spirit of Love, has yet to be awakened.

The lesson of this second act is that of the instinctive fulfilment of one's destiny; the first great conquest; the unfolding of the inner vision.

To the first scene of the third act great attention should be paid. The Wanderer has gone to a desolate spot; we hear the solemn, melancholy theme of the "Dusk of the Gods." By the might of his magic the Wanderer evokes Erda (Mother of Wisdom and of Brynhild) from sleep and questions her as to how he may "stay a rolling wheel"—the Curse of the Ring that lies heavy on his heart and binds him to the Law of Necessity. But Erda can tell him nothing, for her power and wisdom have reincarnated in Brynhild

just as Wotan's will has in Siegfried. "Brave she is and wondrous wise. Why then wakest thou me instead of asking advice and knowledge of Erda's and Wotan's child?" Thus answered, Wotan condemns Erda to eternal sleep after telling her that "a Hero chosen by me, has won the Nibelungen Ring. Lacking of envy and joyful in love, on him must Alberich's Curse fall dead, for to him is fear a stranger. The Hero shall win for himself Brynhild, and through their love shall come the world's deliverance."

Siegfried now draws near, led by the wood bird towards the Valkyrie's Rock. He questions the Wanderer about his missing eye and the latter replies, "With the eye that I lack thou seest thyself." This refers to the "Third Eye" or organ of spiritual vision which man lost when he began to work for self instead of for the All. Now it is regained by Siegfried, the purified will, who cares nought for possessions and personal power. Then Wotan tries to rouse fear in him by telling of the terrible flames which surround the Rock.

"Fear the Rock's guardian!
My might it is that holds imprisoned the sleeping maid.
He who wakes her, he who wins her,
Makes me powerless forever!"

But Siegfried answers:

"There where the fire is burning,
To Brynhild must I go!"

Then the Wanderer outstretches his spear,

"If thou fearest not the fire,
My spear still will bar thy way!
My hand still holds the all-mastering shaft.
On which the sword thou swingest once was shattered;
Now again will it break on the eternal spear."

But the spear can no longer prevail against the advancing soul and its re-forged weapon. Nothung severs its shaft, thus shattering forever the old order of things, and Siegfried laughingly passes on to his bright goal.

Fearlessly he strides through Loki's flames, and with a kiss awakens his spiritual self, the sleeping Brynhild, in whose holy presence he now feels fear for the first time. Hear her words of greeting:

"Didst thou but know how I have ever loved thee!
Thou wert my thought and my care;
Before thy life began I cared for thee.

Thou thyself am I, if thou truly canst love me.
What thou knowest not I know for thee.
Wisdom have I gained but only for love of thee.
From me alone was Wotan's thought ne'er hid ;
A thought I never dared to name,
For I reasoned not but only felt.
For it I fought, struggled and strove ;
For it defied the God who made it ;
For it suffered punishment.
For Wotan's thought it ever was,
That thou and I should love."

Then she senses the terrible Curse of Alberich, and recoils from Siegfried, possessor of the Ring, fearful of joining her lot with his.

"Sad darkness covers my sight ;
My eyes grow dim ; the light goes out !
Horrors surround me and enter my soul ! "

But beyond the dark gate of suffering through which she knows she must pass, she sees the bright promise of the world's deliverance, which can only be attained through this union ; so, following the "higher carelessness," she accepts her destiny with the cry,

"Light in Love and Laughter in Death ! " *

Wagner has said that it is a mistake to intellectually interpret his dramas overmuch. We defer to his opinion. To use his own beautiful words, "Of a verity the poet's greatness is mostly to be measured by what he leaves unsaid, letting us breathe in silence to ourselves the thing unspeakable ; the musician it is who brings this untold mystery to clarion tongue, and the impeccable form of his sounding silence is *endless melody*." Yet we cannot refrain from calling attention, at this juncture in the great Tetralogy, to the point which has been reached in the evolution of the soul. The great choice has now to be made, and in the final tragedy of the *Dusk of the Gods* we shall see how this choice is made in the right direction, and the Curse of the Ring is redeemed by Brynhild's final act of renunciation.

BASIL CRUMP.

* The words "Love" and "Laughter" are of course used here in a broad and symbolical sense, the latter signifying the true joy of unselfish effort for the good of humanity.

QUESTIONS AND ANSWERS.

R. T. A.—I live a long way from any branch of the T. S. in A., and find it very difficult to get news of the persons who take a leading part in the work. I have just received a letter from an acquaintance who is not a member of the T. S. in A., in which it is stated that Mrs. K. A. Tingley is so ill that she may die at any moment. Kindly excuse my troubling you with the matter, but I should much like to know whether or not this report is based upon fact.

ANS.—What the report is based upon I cannot say: it is not based upon fact. When one reflects upon the work which Mrs. Tingley has been and is doing, one cannot be surprised if she is very tired. Lecturing, writing articles and answering an enormous correspondence, constant traveling, interviews, there are few who could bear what Mrs. Tingley has endured with as little fatigue. When Mrs. Tingley was in London she had a good deal of rheumatic pain which she stoically endured, never allowing it to interfere with her work. Most certainly there neither is nor was any "mortal" illness. Since meeting her on her return to New York I find her in much better health, in spite of her travel and work, than she was in London. Physically speaking, there is no reason why her life should not continue to the ordinary span and there are few who do not hope that her life and work will be so continued.

ARCHIBALD KEIGHTLEY,
M.D. (Cantab.), L.R.C.P. (Lond.)
Licentiate of the State of New York.

ANS.—I have been asked to reply to the above question and as I was with the Crusaders from February 11th, to April 9th, there is probably no one who is better qualified than myself to reply to it from a medical standpoint. During this time it was my privilege to see Mrs. Tingley several times each day and I was occasionally called upon for professional advice. At such times I found her suffering from overwork, but she always rallied very quickly. This afforded me ample opportunity of knowing her conditions of health and enables me to state that there is no foundation whatever for the above report. On the contrary Mrs. Tingley's general health is in all respects excellent. LORIN F. WOOD, *M.D.*

P. W. H.—Can you tell me something about meditation? I constantly hear it spoken of among Theosophists but rarely see the matter referred to in our literature.

ANS.—It is not possible to give both a brief and satisfactory reply to this question. Broadly speaking meditation consists in the

aspiration or tendency of a life-time; but this life-time's meditation can be modified by means of properly directed thought at special hours or as occasion offers. This thought should be directed towards a realization of fact as opposed to fancy. Eternal truths should be contemplated, such as: "we are all essentially divine in nature"; "the Higher Self is myself and the Self of all creatures." For that on which the mind dwells, that it becomes, and by frequently bringing the mind to bear on high and noble ideas it soon becomes colored by those ideas and is finally identified with the ideal meditated upon.

A mistake is frequently made by students who imagine something great and pure as existing beyond and apart from themselves and who then strive to reach to that. They forget that by imagining something as separate from themselves they make it separate in the world of mind. They should try to identify themselves in consciousness with that which is already their real self and which is only apparently separate. "The Master-Soul is One." But those who really wish to learn more of this vitally important subject should seek entrance to the Esoteric School, of which Mrs. Tingley is the head, in which information has been and will continue to be given which cannot be made generally public. Knowledge is a two-edged sword and can be used for both selfish and unselfish ends.

E. T. H.

CORRESPONDENCE.

HALLEIN, AUSTRIA, Jan. 21, 1897.

Editor THEOSOPHY:

Dear Sir:—I wish to congratulate you on the excellent article by Mr. E. A. Neresheimer in the January number of your magazine entitled, "A Word of Warning." As the nefarious project referred to therein may be about to be executed, it is probable that some of my friends may wish to know my views in regard to it, and to them I would say that no amount of slander or vituperation cast at Mrs. Katherine A. Tingley, and no word of accusation supported by apparent proofs, would shake for one moment my conviction of the nobility of her character, the integrity of her motives and the divinity of her mission. My faith in Mrs. Tingley rests upon no external testimony or outward appearances, but upon interior proofs, such as are known to every occultist.

But these slanders against all the prominent members of the Theosophical Society have another meaning. They are the touchstone upon which the intuition of the members of the Theosophical Society is tested. Shankaracharya says that the first requisite for the attainment of self-knowledge is the possession of the power to discriminate between the lasting and unlasting—*Nitya*

anitya vastu vivekas. The unlasting is the personality of man, the lasting is the real inner Self. Those whose minds are superficial see only the surface, the mask, with its personal qualities; those who see deeper see the real man, for whom the personality is only a vehicle. The wise man sees principles, the unwise sees only the persons. The wise man sees the wine in the pot and makes use of it; the fool sees only the pot and mistakes it for the wine. In this way each one himself proves either his fitness or his unfitness to become a candidate for eternal life.

Yours very truly,
FRANZ HARTMANN.

LITERARY NOTES.

IRISH THEOSOPHIST for March. In the continuation of her notes on "The Bhagavad Gita," Mrs. Keightley emphasizes the need for *Trust.* She also points out that its purpose is not to harden us against pain but to free us from bondage to pain by teaching us how to rise superior to both pain and joy. "Our Secret Ties" tells us of those inner, hidden bonds of brotherhood which link soul to soul, and lift a man up to higher planes when he allows them. One wishes that more of our writers had the gift, which is Æ's, of putting into words their heart-thoughts for the help and understanding of their fellows. The other articles are interesting and helpful. A letter from a child gives an interesting ideal for a child's magazine, and a review of a new translation of the *Gospels* announces another failure in that wreck-strewn field.—[C.]

LOTUSBLÜTEN (German) for March contains the following articles: "Mystics and Mysticism," "The Philosophy of the Bhagavad Gita," considered in the light of the secret doctrine, "Karma." The usual notes complete the number.—[G.]

THE THEOSOPHICAL FORUM for April. This little paper is more and more taken up with activities, notices and important Theosophical news. This number contains the account of the laying of the corner-stone of the S. R. L. M. A. The questions are not omitted, however, five being well answered.—[G.]

THEOSOPHIA (Swedish) for February contains in English on the cover page a summary of its contents and a list of Swedish and Norwegian activities, all one unfamiliar with Swedish can get out of it, but a satisfactory enough showing.—[G.]

OURSELVES for February-March, a double number, has many little articles by well-known writers, chief among which may be mentioned "From the Temples of Egypt," by Sidney Coryn, and "Happiness," by H. T. Edge.—[G.]

AUSTRALIAN THEOSOPHIST for January. *Magic* under a new name might be called a "Crusade number," as it deals exclusively with the recent events in Australasia consequent directly or indirectly upon the visit of the crusaders. Events certainly followed each other in quick succession, and those described should have a permanent effect upon the Theosophic work in that far-off country.—[G.]

THE PACIFIC THEOSOPHIST for March has a most interesting and practical article by Evan Williams entitled, "How to Work Among Sailors," full of ideas worthy of trial elsewhere. Dr. Anderson contributes a good article on "The Mystery of Incarnate Life," a lecture delivered in San Francisco. A short account of the "Astral Bodies," by E. P. Jones, and a record of activities complete the number.—[G.]

ORIENTAL DEPARTMENT PAPER, for March-April, is fully launched on its new policy of giving its readers glimpses of ancient Hindu life, and of the character of the secular as well as of the more serious writings of the East. The stories of the Brahmans remind us of Rudyard Kipling's assertion that there are, after all, only thirty-eight stories, and we are inclined to philosophise

that the identical thirty-eight were doubtless told ages ago upon the moon. In the translation from the *Chhandogya Upanishad*, and the commentary thereon, is given the search for the Eternal and the wisdom thereof, which is so superbly set forth in the Upanishads and with such infinite variety and beauty of expression. To read the Upanishads is to long for the dawn of the long-promised Golden Age when men shall again direct their minds towards the "Eternal" and their search toward wisdom, so that we shall once more come to speak and write of these things.

The portion of the *Crest Jewel of Wisdom*, translated for this issue, might be given as answer to the question asked in the *Bhagavad Gita*, "What is the description of that wise and devoted man who is fixed in contemplation and confirmed in spiritual knowledge?"—[C.]

KARMA, A STUDY OF THE LAW OF CAUSE AND EFFECT, by Dr. Jerome A. Anderson. Any work by Dr. Anderson is sure of a hearty welcome from all students of Theosophy. The present work is uniform with "Reincarnation" and "Septenary Man," by the same author, and these three volumes form a most valuable contribution to Theosophical literature, and should be in the hands of all students. The divisions of the subject have been most admirably chosen, and the relation and application of Karma to Consciousness, Thought, Reincarnation, Post-Mortem States, Suicide, Free-Will, the Vicarious Atonement and Forgiveness is clearly shown. We are very pleased to see at the end of the volume the Aphorisms on Karma by W. Q. Judge, reprinted from THE PATH for March, 1893. These aphorisms put the whole subject in a nutshell, and as Dr. Anderson states, "they really cover the whole subject with their broad comprehensive statements, and it only remains to students to ponder over and try to comprehend them." In this the student will certainly be helped by Dr. Anderson's excellent presentation of this most important subject.—[J. H. F.]

MIRROR OF THE MOVEMENT.

TOURS OF LECTURERS.

JAMES M. PRYSE.—Arrived at Olympia, Wash., March 18th, attended branch meeting same evening and held E. S. T. meeting on the 19th. The branch at Olympia is small, and though the members are earnest and devoted, Theosophy has never made much headway there, public meetings never having been well attended even when special efforts were made, so none was announced on this occasion. Reached Seattle on the 20th, delivered three public lectures to full houses, attended training class, and held two E. S. T. meetings. The branch here is strong and efficient. Left on the 27th for Victoria.

ABBOTT B. CLARK.—Since last report Mr. Clark has been lecturing in Santa Monica, Toluca, Pasadena, Riverside, Redlands and Los Angeles, and visited San Diego with the Crusaders. The Santa Monica class has quadrupled its attendance. The others are all doing their usual steady work.

BURCHAM HARDING met the Crusaders in Chicago, and left March 19th for Jackson, Mich., delivering two public lectures and helping the newly formed branch with class work. The 20th he spoke in Detroit upon the first anniversary of W. Q. J.'s departure, on "Brotherhood and Toleration." The 22d he passed with the Toledo, Ohio, members, lecturing that night and the following at Sandusky to good audiences. It is hoped to secure a branch room at Sandusky and impart more vigor to the local work.

The 24th was passed at Cleveland interviewing the newspapers preparatory to the arrival of the Crusaders. The 25th and 26th lectures were delivered at Warren, O., and a centre started. After the Crusaders had left Cleveland he visited Akron, O., lecturing twice in Buchtel College, after which an application for a new branch was signed. The 31st a large meeting was held at Cleveland of those desiring to study Theosophy, whose interest had been awakened by the Crusade meeting.

THE RETURN OF THE CRUSADE.

REPORTS FROM BRANCHES VISITED.

The marvellous "luck" of the Crusaders followed them to the very end, and success met them at every point where they stopped on the American continent.

INDIANAPOLIS.

The Crusade reached Indianapolis, March 20th. The whole city was astir. The press gave splendid notices and interviews, and the hall on Sunday night (the 21st) was packed to suffocation. Mrs. Tingley held a reception at the close of the meeting and the audience almost rushed onto the platform to shake hands with her and the Crusaders. It is not overstating the matter to say that Theosophy won a great victory here through the Crusaders; their coming was a blessing and a benediction, and the waves set in motion by Mrs. Tingley and her band will roll on and carry a tremendous influence for good into the new century.

CINCINNATI.

The Crusaders reached Cincinnati, Monday, March 22d, at 3 P. M., and were met by a large delegation of members. Their stay here was full of activity. Besides much correspondence, which had to be attended to, interviews with the press reporters, arrangements for the public meeting, consultations with members, etc., kept the Crusaders busy until far into the night, though they were up and at work again early the next morning. After a busy day, Tuesday, came the public meeting in the evening. Fully a thousand people listened to the addresses, many standing during the entire proceedings. Dr. Buck was chairman of the meeting, and addresses were made by Mr. Hargrove, Mrs. Cleather, Mr. Patterson, Mrs. Tingley and the Rev. Mr. Williams. The spirit pervading both the speakers and audience was that of sympathy and harmony. After addresses many in the audience took occasion to meet the Crusaders in the half-hour reception held on the stage. The day closed with a large E. S. T. meeting held in the rooms of the Cincinnati Branch.

An immense force seemed to accompany the Crusaders and to radiate from them and their work in all directions, and the impression it left was strong and inspiring. This was the universal expression from those not members of the T. S. as well as from members. It was easy to see and to *feel* that this was the force that carried them around the world.

COLUMBUS.

Leaving Cincinnati early Wednesday morning, the 24th, the Crusaders reached Columbus at noon. The rest of the day was spent in receiving calls from the members, in interviews with newspaper men and in preparations for public work. Thursday evening a public meeting was held in the Y. M. C. A. Auditorium, where a large and attentive audience was addressed by Mrs. Tingley, Mrs. Cleather, Mr. Hargrove, Mr. Patterson and Mr. Williams. After the public meeting an E. S. T. meeting was held in the hall of the Society. The newspapers of the city devoted considerable space and attention to the visit of the Crusaders, both before their arrival and during their stay.

TOLEDO.

From Columbus the Crusaders proceeded to Toledo on the 26th, They were met at the train by a large number of members and most cordially received. The public meeting was most successful. The hall was crowded and every one present was much impressed with the speeches made, as is shown by the many enquirers who have since attended the branch meetings. The coming of the Crusade here may be said to mark a turning point in the history of the Toledo branch.

From Toledo most of the Crusaders went on to Cleveland, but three were sent to hold a meeting in Detroit, Michigan.

DETROIT.

Mrs. Cleather, Dr. Williams and Dr. Wood reached here on March 27th, and addressed a large audience which gathered to hear them, on the objects of the Society and the Purpose and Results of the Crusade. We were very glad to receive this visit and our branch has been much benefited by it as it has helped to put Theosophy before the public in its true light.

CLEVELAND.

The Crusaders reached Cleveland, March 27th, devoting the evening to newspaper reporters, which resulted in excellent local accounts of the world-wide work in all the Sunday issues. On Sunday, 28th, a large number of T. S. members from Youngstown, Warren, and other places met the Crusaders personally. At night the Lyceum Theatre was packed to hear the speeches which were enthusiastically received. At the close an informal reception was held by the Crusaders, followed by an E. S. T. meeting.

BUFFALO.

The Crusaders reached Buffalo the afternoon of March 29th. Preparations had been made for a Brotherhood Supper the same evening, so that work began almost immediately. The tired travellers were given an hour or two of rest and were then escorted to Turn Hall, in the German quarter, where they found one hundred and sixty men, women and children, seated at supper, and in a happy and cheerful frame of mind to listen to the addresses when the time came.

Mr. Patterson made the opening speech and was followed by one after another of the party. The words spoken were brotherly in spirit, simple and worth listening to, as the appreciative applause testified.

On Tuesday, the 30th, came the big mass meeting at Music Hall, toward the success of which all the members of the Branch had put in their best work.

Mr. Hargrove spoke on "Reincarnation," Mrs. Cleather on the "Perfectibility of Man," and Rev. Dr. Williams gave a learned discourse upon "Great Teachers." Mrs. Tingley was not able, owing to her great fatigue, to speak at length, but made a few remarks, which were listened to with great eagerness. At ten o'clock Crusaders and members adjourned to the headquarters, where a large E. S. T. meeting was held and quite a number of new members admitted.

The party remained with us one more day and night, which was most profitably spent, and gave us all an opportunity to become acquainted with *our friends*, for such we felt by this time the Crusaders were.

The effect of the work done here can scarcely be estimated as yet, but it is certain that there are few, if any, persons in Buffalo who have not been given an opportunity to hear of the teachings. The newspapers for three weeks previous to the visit, and for some days after, devoted much space to Theosophy and Brotherhood, and the message was spread far and wide.

TORONTO, CANADA.

A telegram was received on the 15th March that the Crusaders would arrive on the 31st and hold a public meeting on April 1st.

The Princess Theatre, the largest in the city, was obtained for the occasion. All the seats usually reserved in a theatre had been reserved, but without fee or charge of any kind. All these tickets, which guaranteed a seat until five minutes before the hour of commencing, were taken the day before. The newspapers estimated the number present at 2,000, and for the City of Toronto the meeting was an extraordinary success, both, as the *World* said, "in interest and attendance." All classes of citizens were represented, the private boxes occupied by many of the *élite*, and the body of the house filled with clergymen, doctors, lawyers, merchants, and representatives of all classes. Mr. Hargrove, in an address on "Reincarnation," made a strong impression on the audience, and Mr. Patterson and Rev. Mr. Williams also made exceedingly interesting addresses. The Canadian national flag was presented to the Crusaders on behalf of the Beaver T. S. by the president, S. L. Beckett. At the close of the meeting a large number came on the stage to shake hands with the speakers. An E. S. T. meeting was held at the Queen's Hotel at 11 P. M. and ten new members were admitted to the school. The Crusaders left at 9 next morning.

THE HOME-COMING.

After leaving Toronto another night was spent at Buffalo, and Sunday morning, April 4th, the Crusaders left for New York. On the same morning a party of New York members, including Mr. and Mrs. Neresheimer, Mr. and Mrs. Spencer, Dr. Keightley and Miss Hargrove, left New York in a special car to meet the Crusaders at Albany and bring them home. A most delightful afternoon was thus enjoyed by all. The Crusade reached New York Sunday evening at six o'clock. Many members, from Brooklyn and neighboring towns, as well as from all parts of the city, were at the station and greeted the Crusaders most enthusiastically, all being most happy to have an opportunity of once more seeing and shaking hands with Mrs. Tingley and the other members of the party.

The last public meeting of the first Theosophical Crusade was held the same evening in Madison Square Concert Hall, where the Convention of the American Society was held last year, and next to the theatre where the public meeting was held, the 13th of last June, on the eve of the Crusaders' sailing for England.

The hall, seating nearly 2,000, began to fill rapidly an hour before the time announced and there was "standing room only" for some time before the meeting began and though no one was turned away for lack of space, there were many who had to stand throughout the meeting. The hall itself presented a beautiful appearance, due to the artistic and untiring efforts of Mrs. Cape and Mr. Raphael Greiff. A large seven-pointed star, purple and yellow, was hung over the stage, which was trimmed with evergreens, while the back and sides of the stage were covered with the numerous flags and banners, presented to the Crusaders on their tour, including the flag of the School R. L. M. A.

The meeting was certainly a great ovation for the Crusaders and their leader. The speeches were listened to with almost breathless attention and met with frequent applause. Dr. Buck had presided at their farewell meeting last June, and he also presided at this. Theosophists and friends were present from all parts of America. From Europe came Miss Constance Hargrove, Dr Archibald Keightley, Mr. Herbert Crook and Mr. Basil Crump especially to greet the Crusaders. A cable message was also received: "England, Ireland, Holland, France, Sweden, Norway greet meeting. Welcome Crusaders."

Thus ended the first Crusade around the world and the greatest theosophical enterprise of this century. But it will be many years before the full effects of Mrs. Tingley's splendid achievement can be appreciated. It was work for the future even more than for the present and the future will undoubtedly show that Theosophists throughout the world have cause for congratulation in having made success possible by their untiring devotion and self-sacrifice.

CRUSADE REPORT.

A report of the Crusade of American Theosophists around the world, by Katherine A. Tingley, has been printed and will be sent to any member of the Theosophical Society upon application.

NOTICE.

The next volume of THEOSOPHY will be sent free of charge, in regular monthly parts, and will be handsomely bound in leather at the conclusion of the year's issue, to any two of our readers making the best suggestions for bringing about:

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OM.

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